Number 39
December, 1983

SANGRE DE CRISTO NEWSNOTES

BY FATHER DANIEL E. JONES • BOX 89, WESTCLIFFE, COLORADO 81252 • (303) 783-2491

NEWS AND VIEWS

RUSH CHRISTMAS ISSUE

In order to get this mailed out before Christmas, I've cut back a few pages and I'm having Sir Speedy run it off on thinner paper.

The Christmas mail is now coming in handful after handful. It will probably be awhile before I have time to read most of it. If you have sent me a Christmas card or donation, please know that I really appreciate it. Every year these many thoughtful notes and gifts help keep me stay in touch with many different people and places. Also, it seems to be God's way of pulling me out of the debts which seem to accumulate at times, or to be able to make some improvements in home or office, or to assist some of the needy with whom I regularly come in contact. So thank you all for all your prayers and kindnesses. May God reward you, as He certainly will according to the disposition of your heart.

AMERICAN BISHOPS

In this issue you will find an article by Father Vida Elmer and a letter by Father Altenbach which treats of the recently consecrated traditional Catholic Bishops. And, too, you should find the sample SACRED HEART NEWSLETTER from Bishop Musey to be of particular interest. I can foresee some potential frictions in traditional centers on this subject, even as there has been some suffering and soul searching resulting from the split in the Society of St. Pius X. I've made my share of mistakes and I know others have, too. It is no sin (per se) to make a mistake, but it is one to rash judge and to act without charity.

FATHER LeBLANC

His letter on page three will puzzle you, if you have not been following the events in the Phoenix area. I had a good visit with him last month and plan to tell you more about this good traditional priest in my March issue.

BIRTH OF JESUS

Brightly... as the star shone
upon the Babe below
May this Christmas bring
the dearest joy
Your heart could ever
know.

SHEPHERDS' VISIT TO JESUS

New canon laws in effect today have expanded roles for women

VATICAN CITY (AP) — Revised Roman Catholic Church laws take effect today, expanding roles for women, banning priests and nuns from politics and reducing by 30 the number of offenses that merit automatic excommunication — the harshest form of punishment.

The revision also complicates marriage-annulment procedures for American and Australian Catholics and allows Catholics to choose cremation rather than burial.

The new code of 1,752 canons, or church laws, signed last January by Pope John Paul II, was drafted by a 74-member commission over 17 years. It is the first revision of church laws in 66 years and reflects the sweeping changes called for by the Second Vatican Council in 1962-65.

In the past, the church's 790 million members were subject to automatic excommunication if they committed any one of 37 offenses. Among the 30 offenses that no longer merit such punishment is membership in a Masonic lodge.

However, Vatican officials said Saturday, "The faithful who belong to Masonic lodges are in a state of grave sin and cannot partake in Holy Communion."

SACRED HEARTS OF JESUS AND MARY.

PROTECT US!

(The "Imitation of Christ" by Thomas a Kempis needs no introduction. For five centuries is has been the most popular spiritual book, second only to the Sacred Scriptures. It presents the fundamental principles of the spiritual life. The Christian soul is invited to follow Christ Who is the Way, the Truth and the Life. As we study its contents we are convinced that without that Way there is no going, without that Truth there is no knowing, without that Life there is no real living. In today's spiritually arid and devitalized post-Conciliar era, The Imitation of Christ is MUST READING!)

• • •

Striving for Solitude and Silence

Seek a proper time to retire into thyself, and often think of the benefits of God.

Let curiosities alone.

Read such matters as may rather move thee to compunction than give thee occupation.

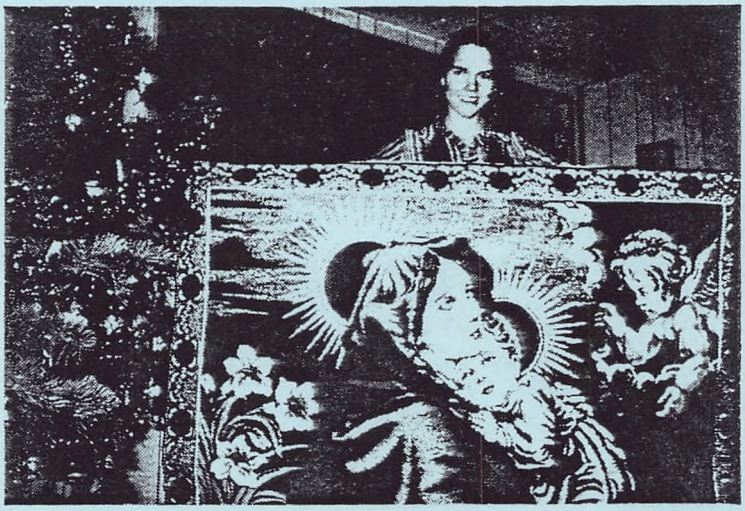
If thou wilt withdraw thyself from superfluous talk and idle visits, as also from giving ear to news and to reports, thou wilt find time sufficient and proper to employ thyself in good meditations.

The greatest saints avoided the company of men as much as they could and chose to live to God in secret.

"As often as I have been amongst men", said a philosopher, "I have returned less a man;" this we often experience when we talk long.

It is easier to be altogether silent than not to exceed in words.

It is easier to keep retired at home than to be able to be sufficiently upon one's guard abroad.



My sister, Mrs. Jean Davis, was thrilled last Christmas with this present from sister Becky Moreland.

SUBSCRIPTIONS

1 year: $10.00 2 years: $20.00

Extra Copies and back issues: $2.00 each

SANGRE DE CRISTO NEWSNOTES is published quarterly by Immaculate Heart of Mary Chapel

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November 2, 1983

Msgr. Stanislaus Dziwisz
Private Secretary to His Holiness John Paul II
Pontifical House
Vatican City
Rome, Italy

Dear Msgr:

Enclosed you will find a complete copy of the correspondence between His Grace the Apostolic Delegate, His Excellency, the Bishop of Phoenix, AZ., Mr. Francis Koopman (my civil attorney) and myself. Also you will find a letter written by Mr. Koopman to His Holiness Pope John Paul II.

A few months ago His Emminence Cardinal Casaroli was interviewed by the Catholic press and His Emminence stated that if you have a problem, take it to your pastor; if you get no satisfaction, go to the local Bishop; if you get no satisfaction, go to the Apostolic Delegate and if you get no satisfaction, go to the Holy Father Himself.

In the correspondence of the case which I am sending you, at the very beginning we were requesting from the Apostolic Delegate to obtain for us from the Apostolic See the permission to commence a civil law suit and we wanted to follow Canon Law, which came into force in 1918, to the letter. We did not ask the Apostolic Delegate to solve the case. We are aware that Canon Law gives us the right to be heard in civil courts in cases such as ours and also that we have the right to be heard in front of an Ecclesiastical Tribunal, not a diocesan one but a Tribunal of the Roman Curia.

I am sure that Msgr. will notice that the answers given to us in this case by the Apostolic Delegate and the Bishop of Phoenix are certainly not answers that Our Divine Lord Jesus Christ would give us and I find their answers very trivial.

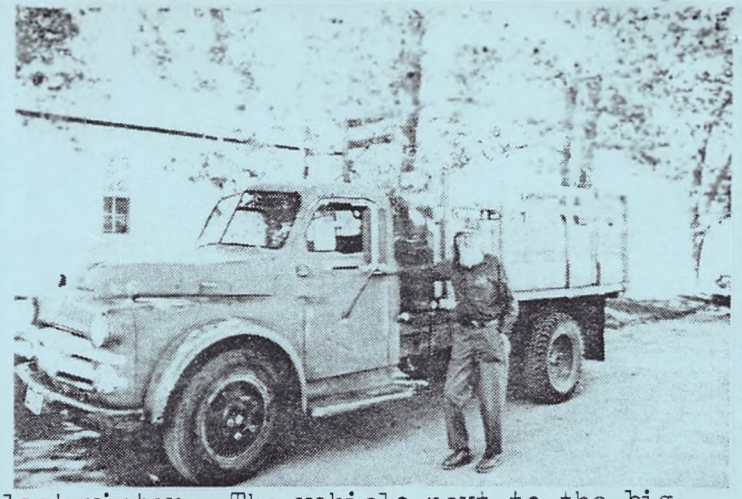
A letter dated June 8, 1983, by Mr. Francis P. Koopman, my civil attorney, to His Holiness Pope John Paul II and sent registered mail, receipt requested, as far as I know was never answered and I am sure that the letter was received at the Vatican because the signed receipt was received by us here.

Ever since I received the use of reason I have always been taught by my parents, my school teachers, my College and University professors, my Seminary professors that every letter received demands an answer unless it is a letter of insult. I am sure that the letter written by Mr, Koopman on my behalf to His Holiness Pope John Paul II was not a letter of insult.

My dear Msgr., I do hope and pray that you will be able to present this case to the Holy Father and obtain for us true, just and right decision according to the will of Our Divine Lord and His Blessed Mother.

Fraternally in Christ,
Father Francis Le Blanc

Father Francis L. Le Blanc
8626 North 106th Lane
Peoria, Arizona U.S.A. 85345
(Telephone- A.C. 602-972-0133)



Above is a picture of your editor's home taken last winter. The vehicle next to the big Colorado blue spruce tree is my 1941 Chevy 4-speed pickup. It is for sale: $1250. It has four brand new tires. If ol' "Zeke" could talk, he could sure tell you some stories of what he's done and where he has been. Another "old-timer" who could relate to you some of life's experiences is "Trader Jake" Bob Leasure who you see next to his newly aquired 1952 Dodge truck which he uses in his firewood-cutting and and wood-hauling business.

Bob is enjoying a sandwich here in my kitchen during one of our visits together last summer. On the other side Jim Kozlik is giving him a hand with his mule "katie" during our memorable camping and fishing and exploring trip in the Sangre de Cristo mountains last August. Jim, who is very knowledgeable about edible wild plants, ended up buying "Katie" from Bob not too long after that trip. During hunting season in November Rev. Craig Lewis and I borrowed "Katie" from Jim & his wife Marian to pack a couple bull elk down some 6 miles.

Nine of us made the camping trip in mid-August. We had a good camp in the tall spruce next to Sand Creek. Rev. Craig Lewis and Doug Hunt are still reminiscing about all the big 13" to 20" trout they pulled out of the creek. And ask Bryan Bawden or Doug Zeitz about the nightly adventures they had "snipe hunting." I can still see Doug Zeitz' younger brother Joe doubled over with laughter when he and his brother learned the full truth about those nightly escapades!

St. Pius V Catholic Church

ST. PIUS V BOULEVARD

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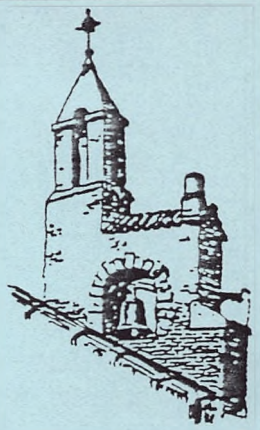

October 30, 1983, A.D.

CHRIST THE KING

AN OPEN LETTER TO MY FRIENDS -

Dear Friend:

The One, Holy, Catholic and Apostolic Church was founded by Jesus Christ to save souls, yours and mine, by His Formula as handed down by Holy Tradition for 2000 years, and under the divine Authority of the See of Peter and the Episcopal Successors of the Apostles in union with the Holy See.

It is a fact of history that there have been more than 30 False Popes, also called anti-Popes, who were ousted from the Chair of Peter they occupied illegitimately. The recent "Popes" since Pope Pius XII died, including John Paul II, are in that ill-famed group of papal pretenders whose ousting as such by the True Church is long overdue.

My Friend, I tell you, with the greatest conviction that your soul's salvation is vitally and eternally involved in this historical misfortune of which you may not have been aware because of the silence and agreement of the Bogus-Ordo-Bishops with the papal pretenders since 1958.

My personal reason for writing this letter to my Friends is to settle my conscience with a serious obligation I feel toward every one of you who ever attended even one Holy Sacrifice of the Apostolic Mass offered by me in any area from 1969 to 1983. During that period, in fact since Vatican II was announced, the Hierarchy, Clergy and Faithful gradually lost The True Catholic Faith, becoming apostates by adopting and adapting to Modernism which is the Summary of All heresies.

The satanic masonic bogus-ordo was the instrument to achieve this enormous evil on a universal scale, almost to the entire exclusion of the Divine Classic, the True Apostolic Mass. This effort will be self-defeating for Satan; it will be a service for the glory of God and the good of souls in that it provides a thorough sifting and screening process for each individual Catholic as each one makes his choices based either on facts or on some fiction of a bogus-ordo-fanatic.

The Post-V2-Church is not Catholic but Protestant at best, because the Hierarchy, Clergy and Faithful, by and large, have become heretics, schismatics and apostates, having lost their powers of jurisdiction.

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TO MY FRIENDS - page 2.

During this gradual decay and demoralization only a very small number of Priests held to the full Traditional Teaching of the Church, supplying the Apostolic Sacrifice Mass and the Sacraments to the relatively few Traditional Faithful by "Free-lancing" where possible, and without being under any of the apostate Bishops, none other being available.

But not any more! The time for "Free-Lancing" is over because since August 15th of 1982 we have His Excellency Bishop Louis Vezelis, O.F.M., to be under, whose Vicar General I am by my full consent and his appointment, which places upon me the moral obligation mentioned above, and which I am fulfilling by this letter of factual, essential and vital information.

God will take care of the future of which we are ignorant. You and every traditional Catholic are hereby warned against the heresy and/or schism of attending Divine Worship conducted by any Priest who is not under the only available Bishops with genuine Apostolic Succession thru valid and licit consecration, namely, His Excellency Bishop Louis Vezelis. O.F.M..(East of the Mississippi) and His Excellency Bishop J. Musey, (West of the Mississippi, and Florida).

As his Vicar General, I ask every traditional Priest to hasten toward placing themselves under these True Successors of the Apostles with the greatest concern for their own soul's welfare and that of their faithful traditionalists who have waited for such leadership and who deserve it.

Your choice is surely to be a True Catholic! Peace and harmony will enter and remain in your heart and home upon making the choice which I have the strict duty to tell you, namely, to love God unto sacrifice.

In The Sacred Hearts,

Father Altenbach

Bishop Louis Vezelis, O.F.M., D.D.
3376 Mount Read Blvd.
Rochester, New York 14616

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DEAD-END STREET OF ABP. LEFEBVRE

by

Rev. J. Vida Elmer
St. Michael's Chapel
P.O. Box 85
Glenmont, NY 12077

In my monograph No. 55, I expressed my satisfaction that The Angelus and The Remnant discontinued their attack on the new traditionalist bishops. I thought that the dove of peace (or at least some kind of cease-fire) had descended upon traditionalists. - Well. I was wrong. The peace did not last long. After a little pause, Mr. Davies in The Remnant, and Rev. Douglas Laudenschlager in The Angelus resumed their attacks. By doing so, they are the ones who disrupted and further divided that little unity which so far existed among traditionalist groups and priests.

This is a grave responsibility. Remember; the new bishops did not excommunicate the editors and readers of The Remnant and The Angelus. It was the other way around. In a civil war, the civilian population has to suffer the greatest casualties in life, limb and property. When one segment of Catholics who call themselves traditionalists, constantly attacks the other segment, the Catholic faithful will suffer the greatest casualities, and therefore, the traditionalist movement as a whole cannot be effective against the common enemy which is the Modernist heresy. Who could count those many souls who had initially joined the traditionalist movement with great joy and expectation, only to drop out later, because of the scandal of inside fighting among traditionalists. Therefore, the question is justified:

- Whose purpose is served by the hysterical attacks against the priests and bishops who do not happen to belong to the Society of St. Pius X?

The right of self-defense belongs to everybody. Self-defense does not start war. Those are the war-criminals who start the aggression, and not those who defend themselves against unjust aggression.

It is a totally senseless attitude for a so-called traditionalist group to launch an attack on other traditionalists, when we have a common enemy, the Modernist heresy. The Modernist infiltrators took over the command of the great ship which we used to call the "Catholic Church", with hundreds of millions of faithful inside that ship travelling toward their eternal salvation. Since heresy took over the command in the Church, everything has changed. Heresy cannot save anybody's soul. That is why we left behind us the conveniences of the great ship, took the lifeboats, bringing along from the great ship only the priceless treasure of the true Faith without which "it is impossible to please God". (Hebr. 11, 6.)

Now, we, small groups of Catholics, are floating on the high seas. The pirates of the great conciliar ship are shooting at us. Can you imagine that in such a situation one segment of the lifeboats - instead of fighting the conciliar pirates -opens fire on the other lifeboats? - This is what is happening today.

Is it, then, too far-fetched a thought to suppose that segment Number One is acting in the service of the conciliar pirates? "Cui prodest?" ("In whose interest is it?") This is the routine question when a crime is under investigation.

- Does this fight benefit the traditional movement? - No!
- Does it benefit the individual souls in the traditional camp? - No!
- Does it benefit the conciliar pirates? - Definitely YES!

It helps them realize their goal: the total destruction of the true Church, by scuttling all the lifeboats which still carry the true Faith.

Well. The Remnant and The Angelus renewed their attack on the new traditionalist bishops. The front cover of the October issue of The Angelus shows the beautiful picture of St. Francis sitting among his animals and telling them: "Blessed be those who live in peace". Nevertheless, when I opened that paper, instead of peace, I found in it quotations from an address on the "UNITY IN THE CHURCH" by Rev. Douglas Laudenschlager, a young priest of the Society of St. Pius X. He did his best to torpedo the unity and peace among traditionalists. In his address the villain was not the Conciliar Church which has broken away from the Catholic Church (also in the judgment of Archbishop Lefebvre), but the new traditionalist bishops whom the youngish priest of the Society called "schismatics" who are out "to elect their own pope - perhaps even several popes!"

Of course, the young priest did not offer any proof for his allegations, because there is no proof. The new bishops did not make any declaration on this subject. I personally met them twice this year. Once in Dallas, Texas, once in Rochester, N.Y. At the meetings there was no declaration, not even talk about electing a pope of their own. The young priest of the Society was not present at the meetings. However, he knows better what happened there. Perhaps, he has the ability to read people's minds even from a great distance. But I doubt it.

As far as I know, Rome has not made any public declaration or condemnation connected with the issue involved. To supplement this "failure" of the Vatican, little self-appointed popes, like the young priest of the Society, popped up and made the "necessary" condemnation and "excommunication" against the new bishops for a "crime" that they did not yet commit.

- What was, then, his basis for the condemnation?
- That simple, old, many times refuted, unjust way of prosecution which declares somebody "guilty by association".

Such a fine ability would secure a prominent place to anybody among Communist prosecutors behind the Iron Curtain where judges routinely condemn people for long

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prison terms, even to death, for "crimes" that the defendants did not commit, but "in reasonable supposition" they would have committed, if not incarcerated, or executed, beforehand.

I remember a story from Hungary under Communist domination. There was a case of five men who, one day, became drunk in a saloon. One of them fell asleep soon. The other four continued the merry hours until all their inhibitions disappeared, and began to sing songs in which they openly aired their frustration, opposition and contempt toward the Communist government. Of course, the police did not fail to appear on the scene in due time. All of them were arrested. At the trial the man who had fallen asleep pleaded innocent. Witnesses testified that he did not participate in the "crime against the State", because he was sleeping while the othes were singing. The judge refused to accept his defense. He told the man: "Your drunkeness is no excuse, because it can reasonably be supposed that, were you not asleep, you would have participated in the criminal singing." Thus, all of them were found guilty and were sent to jail.

You can admit, this is also a way of reasoning.

Well, - the young priest of the Society took the case of CLEMENTE in Palmar de Troya, who was consecrated -bona fide - by Archbishop Peter Martin Ngo-dinh-Thuc, the former Archbishop of Hanoi. More than three years after this consecration, CLEMENTE, upon the death of Paul VI, declared himself a pope - without the consent or encouragement by Abp. Martin Thuc. Nevertheless, the young priest of the Society puts the blame for this schismatical act upon the shoulder of Abp. Thuc.

Meanwhile, he is completely silent about the fact that Abp. Lefebvre, along with others, "illicitly" ordained a layman, named John Fernandez KROHN, for priest-hood who consequently became a would-be-assassin of John Paul II.

Now, which is the greater sin? If one declares himself a pope, or if one tries to kill a pope? - If Abp. Lefebvre is not held responsible for the latter, what kind of justice makes it imperative to hold Abp. Martin Thuc responsible for the former act? And what kind of justice would condemn the new bishops for the "crime of electing a pope or popes", that they did not do? This is the "justice" of some priests in the Society. (I said "some priests", and not all. the North-East District displays more restraint than the South-West.)

However, one might object:

- Abp. Martin Thuc and his bishops declared that there was no real Pope in the Vatican; by this they committed the sin of schism!

- In 1976, Abp. Lefebvre also made several statements in the same sense (see my monograph no. 56). In spite of this, the young priest of the Society is not willing to call his Archbishop a schismatic. Is not this a flagrant case of the double-standard in practice?

Furthermore, the young priest lumps together the case of the new Catholic bishops with that of his neighbor in northern Idaho, Francis Schuckardt (sic), "who received holy orders in a completely illegitimate manner...(like)...those bishops you have heard about recently who have received holy orders, again in an illegitimate manner..."

This manner of argumentation reveals one of two things in the author. Either he is lacking in his theological studies, or he is lacking in honesty. The young priest has failed to tell his listeners an essential difference between the two cases. Schuckardt was ordained outside of the Catholic Church by an "Old-Catholic" bishop, and by this fact he automatically became a schismatic, and was excommunicated as being a member of that "Old-Catholic" sect. The new traditionalist bishops were consecrated in 1981 inside the Catholic Church by a legitimate bishop of the Catholic Church. This a great difference. Not to recognize such a difference, and not to tell it to his audience, condemns the speaker himself.

If Abp. Lefebvre is a legitimate bishop of the Church, even more so is Abp. Martin Thuc, about whom nobody can say that he was consecrated by a Masonic, therefore, excommunicated prelate.

If Abp. Lefebvre did not become a schismatic by ordaining priests against the explicit order of the, then, living Paul VI; so it is with Abp. Martin Thuc who - in order to save the Apostolic succession from extinction - disregarded the order of a dead Pope (Pius XII) given for an entirely different case; i.e., against the Chinese Communist plan to set up a "national hierarchy" independent from Rome.

Furthermore, if the new bishops received their consecration in an "illegitimate manner" - as the young priest of the Society is suggesting - so it is with his own ordination which he received in the same "illegitimate manner". If the new bishops became "schismatics", and "amputated themselves from the Body of Christ", as the young priest is suggesting, so it is with himself, because of his "illegitimate" ordination.

Those who live in a glass house, should not throw stones.

Maybe, they should not worry about such a thing. They have their MICHAEL DAVIES who will come to the rescue. He will tell us with his hairsplitting sophistication that "illegitimate" is not always "illicit", and "illicit" is not necessarily "illegitimate". Or something might be legally "legitimate", but morally "illegitimate". Or something might be "illegitimate" for other prelates, that would be "legitimate" for Abp. Lefebvre, because "this prelate (Lefebvre) may have to disregard the normal rules of Canon Law". (See: The Angelus, June 1982, pg. 13.)

All this to justify the strange mentality which affirms that when Abp. Lefebvre, with suspension over his head and in defiance of the direct order from Paul VI, confers Holy Orders on a layman called Douglas Laudenschlager, it is all right, legitimate and licit; but if Abp. Martin Thuc - in order to save the Apostolic succession from extinction - confers Holy Orders on traditionalist priests, then, his consecrating act is "completely illegitimate".

- Why this stubborn, self-imposed blindness which refuses to recognize the "remnant" Catholics who do not belong to the Society of St. Pius X?

From the beginning, this exclusiveness was a factor which alienated many people from the Society who initially went along happily with the priests and people from the Society. They don't realize even today that this exclusiveness and unfriendly manifestations of it hastened the developements which led to the 1981 consecrations of the new traditionalist bishops.

This event, in turn, evoked an unreasonable (though not unexpected) reaction from the Society, which immediately denounced the new bishops and their followers, and put them "outside of the Church" without any hearing, or judicial procedure on the part of the Vatican, or on the part of anybody.

The only plausible explanation of this anger is the frustration of the Society that Abp. Lefebvre has lost his monopoly as the only bishop of the traditonalist movement.

The consecrations of 1981 created an entirely new ballgame. Up until that time, the priests of the Society could

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entertain a feeling of superiority over the priests outside of the Society. Their thoughts were like these: "We have a bishop, and you don't! We have a Seminary, and you don't! We have a future, and you don't! You old priests will soon die away, and we will take over all your chapels, schools and other properties."

In some instances, they even hastened this take-over attempt with means that seemed to be honest to them, but not to their victims.

On the other hand, the priests outside of the Society certainly had felt a kind of inferiority, realizing that without a bishop of their own, they did not have a promising future while remaining outside of the Society. (Abp. Lefebvre has refused to give - beside himself - another bishop(s) to traditional Catholics.)

So much so this feeling that some independent traditionalist groups - hoping to provide for future spiritual care of their faithful - in their By-Laws, or otherwise designated the society of St. Pius X as their beneficiary.

Suddenly, with the new consecrations made by Abp. Martin Thuc everything has changed.

It is not only that traditionalists outside of the Society, now, gained access to more than one traditionalist bishop, but also the provision of Abp. Lefebvre naming a successor to himself who is not a bishop created a precarious situation for himself and the Society. Since he has refused to consecrate bishops, because he had "no intention of defying Rome", and consequently called the consecrations made by Abp. Martin Thuc as "an unfortunate event", and even expressed his despite saying that Abp. Martin Thuc "seems to have lost all reason", - he drove himself into a dead-end street.

Now, he faces the problematic situation: What to do with his successor who is not a bishop? Rev. Schmidberger, 36, is able to take over the chores of administration, but he cannot ordain priests for the Society. Should the Archbishop leave the Society without a bishop, in fifty years after his demise the Society would be without working priests. This cannot be his intention. Soon, he has to decide to consecrate his successor to the bishopric - with, or without the permission of the Vatican.

The Vatican certainly won't give him permission without gaining his submission. If the Archbishop is not willing to accept the New Mass and Vatican II reforms, in most probability, the Vatican will choose the waiting game until Abp. Lefebvre dies.

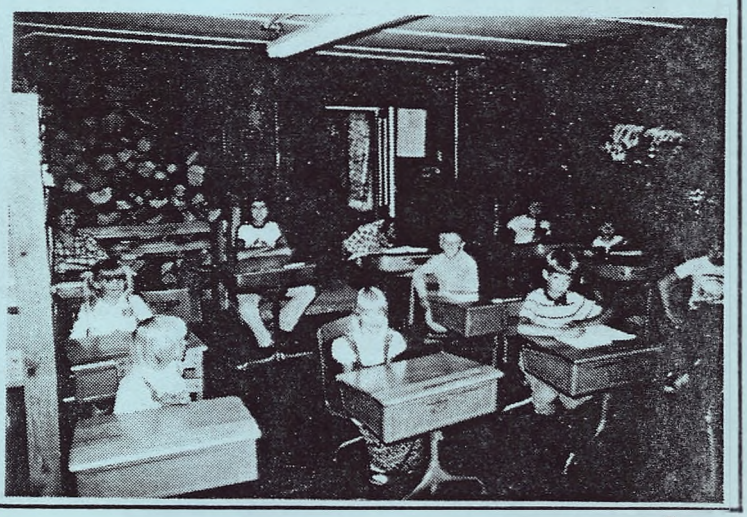
Abp. Lefebvre cannot afford to wait indefinitely. The passing time will soon force him to proceed with the consecration without the permission of the Vatican. Then, all the condemnations that he allowed to be heaped upon the recently consecrated bishops, will fall upon his own head.

Of course, his domestic amateur theologian, Michael Davies, will come up with a "brilliant" distinction in his favor, but I doubt that he could convince any thinking man that what is an act of "schism" for Archbishop Peter Martin Ngo-Dinh-Thuc, is an "act of fidelity" to Tradition for Archbishop Marcel Lefebvre.

A late fall photo in the Wet Mountain Valley near where mountain man Bob Leasure "camps out".

IMMACULATE HEART OF MARY SCHOOL
Westcliffe, Colorado

The school rents this old building on Main Street. They have an airtight woodburning stove for heat. Two teachers, Mrs. Jean Davis and Miss Mary Bollinger hold down the fort.



Mass Schedule

FATHER DANIEL E. JONES
BOX 39 • WESTCLIFFE • COLORADO 81252
Tel. 303-783-2491

January 1, 1984	Pueblo (544-0336)	10:00 A.M.
January 1	Westcliffe (783-2491)	5:00 P.M.
January 8	Pueblo	10:00 A.M.
January 8	Westcliffe	5:00 P.M.
January 15	Houston (Stafford) (713-865-3215)	A.M.
January 22	Pueblo	10:00 A.M.
January 22	Westcliffe	5:00 P.M.
January 29	Olathe (303-323-5321)	10:00 A.M.
February 5	Durango (303-884-2526)	10:00 A.M.
February 12	Pueblo	10:00 A.M.
February 12	Westcliffe	5:00 P.M.
February 19	Phoenix (Sun City) (602-972-0133)	8:00 A.M.
February 26	Pueblo	10:00 A.M.
February 26	Westcliffe	5:00 P.M.
March 4	Pueblo	10:00 A.M.
March 11	Pueblo	10:00 A.M.
March 11	Westcliffe	5:00 P.M.
March 18	OPEN	
March 25	Pueblo	10:00 A.M.
March 25	Westcliffe	5:00 P.M.
April 1	OPEN	
April 8	Pueblo	10:00 A.M.
April 8	Westcliffe	5:00 P.M.
April 15	Pueblo	10:00 A.M.
April 22	Pueblo	10:00 A.M.
April 22	Westcliffe	5:00 P.M.
April 29	Olathe	10:00 A.M.

Our Lady of Mount Carmel, Queen of all Saints, beauty of Carmel, pray for us.

Raccolta 406

Christ conquers! Christ reigns! Christ commands!

Raccolta 269